l:Redfield E-5 (1926-1927)1930
NU37 Tepoztlan NU37



527 535 are sewing them new gowns, or refurbishing the old ones. The members of that family, whose traditional [532] task it is to make the masks worn by the *Chinelos*, are busy cleaning and curling horsehair and fastening it to the wire frames.

527 443 438 439 Many who will not leap as *Chinelos* are preparing to sell homemade cakes in booths. Others are arranging to bring some pulque down from the plateau, some to go to Cuernavaca for ice to make flavored ices, some to cook *pozole* in great *ollas* in the *plaza*. Some are buying combs and beads and handkerchiefs in Mexico City to sell at the carnival. The carnival is the supreme economic effort of Tepoztlán; it is an opportunity to make money and to spend it.

527 *February 28, March 1 and 2 (about)*.—The carnival is celebrated during the two week-ends preceding Lent. There are six days of carnival: Saturday, Sunday, and Monday of the first week-end, and the corresponding three days a week later (the *octava*). During these days there are covered booths on two sides [265] [541] of the *plaza* with benches and tables where ices and bottled drinks are sold. In the morning there are cockfights in the *plaza*.

527 535 At just three o'clock in the afternoon a gunpowder mortar is discharged at the house of the president of the *comparsa* where the *Chinelos* are gathered. At this [533] signal the band, which each *comparsa* has hired, begins to play the "leaping" music (the drum accenting very markedly the first of each triplet).

3:Lewis E-5 (1943-1957) 1960
NU37 Tepoztlan NU37



aged foods, mostly to the employed people who live in the center. Old women sold ready-made tortillas in the plaza. There was still no restaurant but there were more saloons. A blare of radios came from the houses and inside some homes one saw a new kerosene or Coleman stove, aluminum pots, kerosene or gasoline lamps, forks, and hand presses for shaping tortillas. At least one home had overstuffed furniture.

But many more changes have occurred than meet the eye. As a result of the population increase—from 3,500 in 1940 to approximately 4,800 in 1957—there is a shortage of housesites and housing, and Tepoztecans petitioned the local government to make available some of the nearby communal lands for new housesites. Several homes have been built on the outskirts of the village and in the surrounding *cerros*. Formerly it was not customary to rent a house; if a Tepoztecan had an extra house he would allow another villager to use it simply for the care of it. Now rental has become quite usual.

Since the late forties Tepoztlán has had a resident doctor and since 1952 a doctor from Cuernavaca who formerly practiced in the village has come once a week to see his patients. The clientele of both doctors has been increasing. In 1950, the resident doctor had an average of 75 patients a month; by 1956 the average was 160. Tepoztecans now complain about the expense of medicines and the delay caused by having prescriptions filled in Cuernavaca; the local "druggist" cannot fill prescriptions and carries few patent medicines. The village has a free federal government health clinic which cares for children and pregnant women and administers injections. About ten patients, most of them expectant mothers, come there every day. In 1955 approximately two thousand vaccinations and revaccinations were given.

The clinic and the doctor have by no means replaced the *curanderos*, however. Tepoztecans believe that doctors can cure only certain diseases, and still frequent *curanderos* for those illnesses which they attribute to *los aires*, anger, hot or cold foods, evil eye, and sorcery. Most births are still attended by the native midwives. If the doctor happens to cure an illness thought to be caused by *los aires*, this is taken as proof that the *aires* were not truly the cause. Although the villagers have substituted new terms for old concepts—for example, *los aires* are now sometimes described as tiny animals or microbes and injections are called "cleansings"—it is questionable whether this represents much of a departure from the earlier magical thinking about the causes of disease.

Like many villages in the densely populated central plateau area, Tepoztlán has not had the benefit of the great new hydroelectric and irrigation projects. Its agricultural base has remained very much the same; there has been no mechanization and no new important cash crops have been introduced. The peasants continue to work their land as before, although a few are now using some commercial fertilizer. Because the lack of change in agriculture combined with the rapidly increasing population has forced Tepoztecans to seek work in nonfarm occupations, a much lower proportion of the gainfully occupied are now peasants. The federal campaign for the preservation of